

# Nation

Volume 9, No. 8 • March 8, 2002



## Healing and Protecting the Earth

Interview with Senator

The Hon. Gerry St. Germain, P.C.

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## AN EXTRAORDINARY 1,200 KM WALK

A Cree man called Solomon Awashish, from a well-known Mistissini family, has inspired, planned and brought off a remarkable walk that is underway in the Cree wilderness of northern Quebec, as part of a major campaign against the crippling disease diabetes.

A group of up to 50 Cree people has been walking on snowshoes, in temperatures as low as minus 30 degrees C, since January 16, from one Cree village to the next, and will continue on the journey until they have walked 1,200 kilometres, and have traversed the whole country from Waswanipi in the south to Whapmagoostui in the north. This kind of journey is very much in the Cree tradition that was so memorably revealed to the outside world during evidence given by Cree hunters in their court case against the James Bay Hydro project in 1972. The hunters testified that it was not unusual for them to walk across the Ungava peninsula, an area as big as Western Europe, in pursuit of their winter hunting activities.

It is the diminution in this kind of healthy outdoor life that is one of the major causes of the epidemic of diabetes among the Crees, and other Aboriginal people across the country. So Solomon Awashish's instinct that such a walk could galvanize his people seems to have been shrewdly chosen.

Solomon has always been a leader among his people, from the days when he trained as a pilot, to his long stint as a reporter for the CBC's first Cree programs on radio and television, to his current work as a health officer with the Cree Board of Health and Social

Services. His father Isaiah, was one of the last of the genuine Cree hunters, a remarkable man of extraordinary spiritual depth, his younger brother Willy was following in his father's tradition when he was tragically killed in an accident at the age of 17, and his other brother Philip, now a member of the Cree-Naskapi Commission, is one of the leaders who negotiated the original 1975 James Bay and Northern Quebec Agreement.

I discussed with Solomon a few years ago the possibility of making a film about diabetes that would explain that it is a consequence of the entire spectrum of actions taken against Aboriginal people and their way of life by Euro-Canadian society. First, the loss of their hunting and trapping economy, leading to a loss of physical fitness; secondly, the loss of the country food to which the Cree metabolism has become accustomed over the millennia, leading to a reliance on store-bought, and fast-foods, with their inevitable consequence of increasing obesity among this former hunting people. At that time no money was available for such a film, and Solomon's response was typical: "Then why don't we make it ourselves." A few years later, this extraordinary walk is his response, in action.

George Diamond, health promotion officer among the Crees, has described on the walk's Web site the impact of diabetes among his people:

*People in Cree land are sick, many people are very sick. It's not only old people but I see young people, teenagers, and many little ones. People are*

by Boyce Richardson  
www.magma.ca

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Some of the extraordinary walkers

Photographer: Will Nicholls  
Cover Design: Mona Laviolette



## COFFEE TO GO

Some days, it seems that there is just not enough time to get everything done. The other day, I went up North to go hunting and the damn machine broke down, leaving us little to do but repair and hope for the best. This took a good six hours waiting for parts off an old machine that had been parked since the last spring and come back to the broken vehicle. After that, we had to work in the dark by moonlight and flickering lighter to take apart the skidoo and drive out on my machine, which had been sputtering for most of the day. Then we had to warm up and dry out at a camp by the Hudson Bay and this took more time. We were wondering if they would send a search team and looked to the south for any sign of far off snow-mobiles, zooming to our rescue.

Although it was night, the moon lit the snow and ice magnificently (I learned later the moon was at it's closest ever in distance and it was a full moon to boot) and the spectacular hilly landscape glowed and sparkled under the arctic Luna light. Going was easy and navigation was smack dab on, mainly downhill, to the little cabin by the bay. After melting off the ice that had accumulated in his boots and donning a pair of dry socks, my buddy decided it was time to head home. Ten minutes after leaving the camp, we sighted a troupe of headlights dimly lit in the distance. They stopped and after many quick rope-and-snare-wire repair jobs, we returned to the south and arrived half an hour later, thoroughly chilled.

Buddy Jim had called and required my presence in Chisasibi for an accounting

course and overview of his business and my morning was spent cleaning and packing, I took off on AirCreebec to Chisasibi. Accounting training was fun and interesting. Crediting time and debiting our knowledge (I could get lost in these tongue twisters) for the afternoon and evening and night, I came to know better the good people of a retired volunteer organization. Through the wisdom of a man who was the accountant for the town of Sherbrooke for 17 years of his life and has a masters degree in business, he transferred his knowledge and experience to little ol' us guys. I highly recommend these people who refuse to retire, to help anyone in need of training and mentorship in our communities. Talk to your local development agent.

Time was short indeed and consumption of food was secondary, for our thirsty intellects concentrated on the art of saving money, cutting back and getting the best bang for your buck. Coffee and doughnuts to go please, no time to waste. Time is money and money is time to save. Banks are this and banks are that, credit is to be paid in full on time, save thousands of dollars in interest, insure yourself and lower interest rates, count all pennies. Using time-honoured methods that made good and solid financial sense, slowly accumulating over years of steadfast work, is the best way.

After this intensive course, we thought, we could get on the stock market and make at lot of money or lose in an instant bankruptcy. Wow, but slowly and surely seemed to be the more sensible choice even though the stocks looked attractive. I could go on and on about what we learned from this man of financial wisdom, but I can't give away all trade secrets. Two coffee to go, please, time is money.

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*The Nation*



## New film lets Elders speak out

Danny Beaton is a Mohawk of the Turtle Clan. He is an activist filmmaker who believes in protecting Native culture and their homelands. His latest documentary, *The Iroquois Speak Out for Mother Earth*, is a compelling one. So much so that a coworker borrowed it as soon as this writer screened it, and there's a list in the Nation office of who gets it next. The film features Elders voicing their concerns about the pollution of Mother Earth, including air, land and water problems. Big deal, you may say. But the solutions to the problems are unique as they are a reflection of Iroquois values and culture.

Iroquois Elder Clayton Logan likens mankind's abuse of the environment to nothing less than murder because we all suffer for that crime. John Mohawk, meanwhile, looks at Western cultural values as imposing man's will on nature rather than adapting to it. In the film Mohawk said it would take a different



Danny Beaton on the right

mindset to halt global warming.

The words contained in this documentary are well thought out and show that Native culture and wisdom aren't some "lost in the past" romanticism, but a vibrant part of Iroquois life. It is something that will preserve the knowledge for the future. The hour-long *Iroquois Speak Out For Mother Earth* will air on Vision TV in March.

This isn't the first film that Beaton has done on Native Elders. He has also filmed *Mohawk Wisdom Keepers*, which appeared on Aboriginal Peoples Television Network last fall. Beaton told the Nation that he is driven to protect the Mother Earth and native values, culture, homelands and knowledge. He has worked with the Crees, Innu, Apache, Seminoles, Ojibway and Natives from the Amazon Rain Forest in doing this. He is a part of the Native American Spiritual Elders and Youth, an organization that maintains traditional ceremonies and council.

## PIMPICHUU PLACES FIFTH IN HARRICANA RAID

Cree Team Pimpichuu consisting of Claude and Norman Coonishish and Larry MacLeod were racing again after two years revived Harricana Raid race. Last time they raced the squad was a Canadian Yamaha factory team. This year Pimpichuu would be racing under the Polaris banner as they were sponsored by Ou J'ai Des Sports.

In all twelve teams raced in the Harricana Raid and Pimpichuu was the only Cree team to enter this year. The Harricana Raid was reluctantly dropped in 1992 but resurfaced again this year. In the past there were more Cree communities on the circuit but this time only two Cree communities would be part of the race, Mistissini and Ouje-Bougoumou. For Mistissini, the community where the Pimpichuu team comes from, residents had to have been happy to see the team come in first for Stage 4 of the race with a time of 3 hours 40 minutes and 58 seconds beating out second place Port-Cartier, who took 4 hours and 7 seconds.

It wasn't as narrow a win as when Pimpichuu took first place in the first heat with 1 hour, 56 minutes and 59 seconds. In that stage, the second place went to Winn's StrykerBerthec, who came in with a time of 1 hour, 59 minutes and 41 seconds.

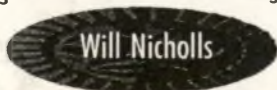
At the end when all the times were added up it was first place to Winn's StrykerBerthec with a time of 27 hours, 49 minutes and 35 seconds. Second place went to Yamaha Cote-Nord with a time of 29 hours, 58 minutes and 43 seconds. Third place was Gaspésie Poly-tour timed at 30 hours, 46 minutes and 27 seconds. Refexio-Kimpex Yamatek Marieville

took fourth overall with 33 hours, 38 minutes and 11 seconds. In Fifth place was Pimpichuu with a cumulative total of 38 hours, 3 minutes and 5 seconds.

In all, organizers awarded \$148,239 in prizes, most of which will go to the winners, with two prizes going to the most daring and to the most sportsmanlike. Originally only about \$125,000 in prize money had been announced. The first place Wynn StrykerBertec Team from Quebec took home \$55,490 in prize money for the 2002 Harricana Raid. Yamaha Cote-Nord received \$27,245. Third Place Gaspésie Poly-tour got \$15,550. Refexio-Kimpex Yamatek Marieville made \$23,885. Pimpichuu took home \$15,295 in prize money. If you're confused by the difference it's because of the prize setup. While overall race results are important there are prizes for winning in each of the eight stages of the events as well as \$5,000 prizes for the best international, Canadian and First Nations teams.

The Harricana was created in 1989 with Nicolas Hulot, and then reluctantly suspended in 1992. This race is a 2000 kilometer race with each teams composed of three snowmobiles, one of which is attached to a sled that carries the necessary material like gas, tools, emergency equipment, etc. This year's race was co-sponsored by STAQ, the Quebec Aboriginal Tourism Corporation

For those wishing to enter into next year's harricana registration fees are not cheap at \$7,500 per racer but this year they included the sled, food, sleeping accommodations and this year the two-piece outfits made by Chlorophylle of Chicoutimi.





AN EXTRAORDINARY 1,200 KM WALK CON'T

bedridden, many with no limbs, neither arms, legs, fingers nor toes.

Are these really Cree people, my people? As I wander, the numbers seem to multiply over and over again. What is happening I ask? I search for answers. Everyone around me is sick, why? 'Please, please, someone tell me,' I cry.

The sickness hangs in the air like a cloud. I see an Elder approaching me. With much sadness and tears in his eyes, he says one word - 'Diabetes.' 'My grandfather, my grandfather,' I cry, 'what can I do?' His voice is with strength, courage and wisdom, 'Solomon, we must return to some of our traditional ways. We must learn to heal ourselves with the help of the Land. We must re-learn to eat our Cree traditional foods and practice our traditional activities. We must be more active, to be lean and so strong in mind, body and soul. It can be done. Solomon, it can be done.'

Diamond reported on the beginning of the walk:

Our Elders and children lead the Walk away from the community of Waswanipi. First our Elder, David Neebosh sang a song and said a prayer for the safety and best health to all our Walkers. In a semi-circle, everyone shook their hands, along with kisses and hugs, there were tears in people's eyes as one by one our Walkers were ready to embark on their long Journey.

In each village the walkers are staying a few days to engage in health promotion activities. The walkers can be contacted by anyone at their web site

<http://miyupimaatisiitaa.com/new.html>

And once there, readers will find a link that will enable them to send much-appreciated messages of encouragement to the walkers. So far they have received many, including messages from as far away as Thailand and Holland.

At a time when the decision of the Crees to sell their heartland river, the Rupert, to Hydro-Quebec has caused dismay among their many followers across the country, this inspired walk could do much to revive their reputation as a people genuinely attached to their land, and masters of it.

## Boycott McDonalds

To whom it may concern,

There is nothing that a two-year-old child could do that justifies the assault by slapping from a complete stranger. McDonald's management at the Bemidji Lakeside Restaurant [in Minnesota] should have called the police on the adult who attacked the child. The employee who humiliated the family of the Native American toddler needs to be fired, with the reason for his termination documented in his employment records.

Happy Meals should not be served with a side of racist venom. In solidarity with the Red Lake Grandmother who was asked to leave McDonald's because she came to the aid of her grandbabies being attacked by non-Indian patrons with racial slurs and a slap, the Native American Veterans Shawl Society (AMVETS Women's Auxiliary of Leech Lake) will support the Native American Veterans Outreach boycott of McDonalds until resolution has been made with the Native American family from the Red Lake Nation.

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### At the Grammys

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### Diabetes Awareness

An American Indian film company is doing its part to fight the diabetes epidemic in the Native American community. *Conquering Diabetes Naturally* — *The American Indian Warrior Diet* is currently in development by Rich-Heape Films and the Sovereign Nation Preservation Project. Rich-Heape Films president Steven Heape says Type II diabetes is being report in children as young as the eight-to-twelve age group. A large percentage of Indian children in this group are also chronically overweight, Heape adds. Diabetes is an incurable chronic condition of high blood sugar caused by too little insulin, resistance to insulin, or both. Native Americans affected by diabetes have six times the national average rate of kidney failure, 15 to 40 times the risk of leg amputation and three to four times higher risk of foot amputation. In Cree territory, the incidence of diabetes is estimated at 16 to 17 per cent of the population. Quebec recently declared a

diabetes epidemic after an estimated three per cent of Quebecers have the disease.

The film will focus on the havoc diabetes is bringing to the Native American community and the struggle faced by those fighting the disease. It will be made available to Native health clinics and hospitals at little or no cost.

"We have been making films that preserve American Indian heritage and now we are making a film that will save American Indian lives," says Heape, adding that education is the best weapon we have for fighting this disease. A group of dedicated Cree are doing their own bit for diabetes awareness. More than 40 members of various Eeyou Istchee communities are currently on an epic walk, and have covered over half the territory to publicize the diabetes challenge facing the Cree.

### Native artist painted Olympic motto

Olympic organizers turned to John Nieto when they needed an artist who could capture the spirit of the 2002 Winter Olympic Games motto: Titius. Altius. Fortius. (Swifter. Higher. Stronger.) "Hopefully, I paint with some authority," said Nieto, who claims Spanish, Navajo and Apache ancestry, although he said he is not an enrolled member of a tribe. Apparently, the Albuquerque-based artist

has learned to paint his Native subjects with authority.

"We were looking for an artist who could really represent that motto and give it a fantastic look," said Jack Scharr, president of Fine Art Limited of Chesterfield, Mo., and a member of the committee that selected Olympic artwork. "He was the hands-down favorite."

To represent the Winter Games motto, Olympic organizers chose three mascots: Hare. Coyote. Bear. The artist painted the Olympic mascot trio as a limited-edition print, now one of the top three best-selling posters of the Winter Games. "It's great to be selected, but it's also great . . . that Southwest people are selected to represent our country and culture," Nieto said.

Source: Lincoln Journal Star.

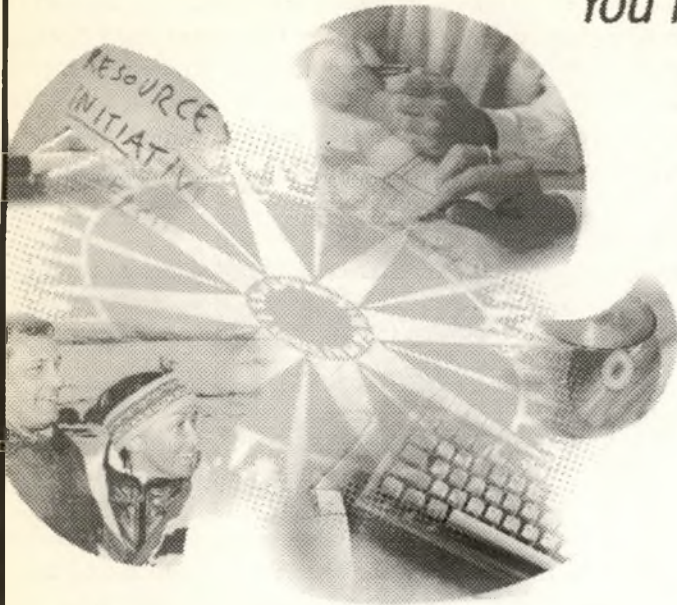
### Phone Scams

Let your fingers do the walking, but use your brain to do the thinking first. The "809" telephone scam has many permutations but they all involve a message to you (either by email, phone or pager) that you immediately call or fax a number in the "809" area code or some other area code in the Caribbean. Examples of why you should call or fax the phone number include avoiding litigation, receiving information about someone who has been arrested or died, winning a wonderful prize, or getting a job.

Most people are not aware that they are making an international call when they dial the "809" area code, since you simply dial 1-809-xxx-xxxx to make the call. No international codes are required. The trick is that some phone numbers in the "809" area code are "pay-per-call" numbers (such as 1-900 numbers), but there are no legal requirements that callers be informed that they are being charged extra. When you return one of these "pay-per-call" 809 calls, the scammers try to keep you on the phone as long as possible, and you may be charged up to \$25 per minute for the call. We'd also heard there are now new related scams using the prefixes 500 and 700, so be cautious about area codes you don't recognize. Check your telephone



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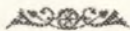
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Marcel Martin or Philip Kropveld  
at École Luke Mettaweskum School

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**Email: [nation@beesum.ca](mailto:nation@beesum.ca)**

## Let us know:

Is there a powwow, gathering, festival, tournament or other community event that you want people to know about?  
Is there something that the company or organization that you work for is doing that should be noticed by others in Native America?  
Is there someone in your community such as an Elder or other role model that you think deserves to be recognized?  
What are your politicians up to?  
Is there something that is hurting Native people and needs to be brought to light so that it can be put to an end?  
What issues (local, national, and international) do you think aren't getting the press they deserve?  
DO you have a story that would make people laugh?

Call the Nation at  
514-272-3077  
Ask for Will,  
or Brian Z.

**\*\*Confidentiality assured\*\***

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## Activists Speak About New U.N. Forum

Advocates of indigenous rights at a United Nations briefing discussed the new Permanent Forum on Indigenous Issues prior to the opening of a four-day conference on indigenous peoples in early February.

Speakers at the briefing said the creation of the forum opens new avenues for bringing indigenous perspectives on health, development, environment and education into the U.N. system. Its first meeting will take place May 13-24 in New York.

The forum is composed of eight government representatives and eight indigenous experts. Regional groups appointed the government experts. The indigenous members come from Canada, Colombia, Nepal, Norway, Russia, Peru, Togo and the United States. At least two of the government representatives are also indigenous.

Willy Littlechild, a Canadian Cree, said the forum is "a good and new authority that will have some weight." He said the forum could take existing U.N. plans, "blow the dust off of them and see if we can move on some of the stuff that's already there."

Source: United Nations Wire





# Healing and Protecting our Sacred Mother Earth

by Danny Beaton,  
Turtle Clan, Mohawk Nation



The traditional Hopi spiritual elders say that we have not learned our lessons in the past from our use of technology. Technology is now having a world of its own. We are using technology to accumulate wealth and power. We are now using technology for the wrong reasons. Technology is now out of control.

Hopi elders say that developers only see money, profit and gain from Mother Earth. For One Thousand years the Hopi have grown corn in the desert and offered eagle feathers to the spirits giving thanks. The Hopi say that we come from Mother Earth and we go back to Mother Earth when we die.

Native Americans have great respect for Hopi spiritual leaders, because the word Hopi means peaceful people and Hopi are praying for harmony and balance on Mother Earth. Hopi spiritual elders believe they are caretakers of Mother Earth as do most Native Americans who follow their traditions.

Since the late 1800s the Hopi have been pressured, manipulated, threatened and coerced by church, military and government into giving up their land, freedom, culture and in many ways their health. All across the United States Native Americans have suffered loss of identity and witnessed the destruction of Mother Earth from rape of

their forest, rivers, lakes, streams and mountains. There are plenty of films, books and documentation from people of the Sioux, Seminal, Arapaho, Cheyenne, Apache, Choctaw, Cherokee Ojibwa, Penobscot, Iroquois tribes and many others who will testify to the atrocities and cultural/environmental genocide in North America.

The people have suffered so badly from past humiliation, lies of broken treaties, poverty and massacres that it has taken Indians a lifetime to understand culture shock and tyranny. Our faith keepers, clan mothers, chiefs and medicine people are struggling to voice their concern for the health of our people, animals, fish, birds, rivers, lakes and sacred Mother Earth.

The Iroquois people have been giving messages to the world, same as the Hopi and traditional Native Americans, that our Mother Earth is in great danger. The elders are saying that the natural powers demand respect and understanding if there is to be a future. One of the most consistent sources of that understanding is Indigenous people. The elders say that policies, agendas and laws are protecting corporations, developers and world banks; to contaminate, rape and destroy Mother Earth. It seems that although some of the dominant society, government and military have begun to learn from their unjustifiable mistake in the assimilation of Native People; there is still a



strong contingent of society who cannot understand their responsibilities to Mother Earth and Creation.

Our spiritual leaders and medicine people have taught our youth to give thanks for all that we have, they do not teach us to demand more from our Creator. Native People across the Americas have the same thinking when it comes to respecting Mother Earth and all the gifts that we receive from her. Only lately since the arrival of non Natives are we forgetting our original instructions as ceremonies and our role as caretakers of Mother Earth.

I write these words today because there are Native people who think it is acceptable to dam rivers, divert rivers, kill rivers and flood the land with reservoirs. There are Indians who think it is important to turn natural beauty into concrete, lights, wires, noise and pollution. There are some Native people in Quebec who think they have the right to sell the earth for profit and turn a beauty, so natural, original and awesome into a puzzle for engineers and architects, buyers, sellers and fools; to waste and destroy. The military nightmare and terrorists who have lost their spiritual path have become the extension of misguided opportunists. Unfortunately some Native people are forgetting their instructions and duties to natural law, to the forces and powers that govern human beings. The elders are still giving thanks, still burning their medicines and still singing their songs for peace and harmony.

Our children need guidance, protection and wisdom, we need to show creativity, harmony, love and respect to the natural world so that all of Creation will be happy. For thousands of years the Cree Nation maintained harmony and respect for Mother Earth like the Hopi, Iroquois and other traditional Native Americans. The northern Cree are being threatened by the same invasion and colonization as the rest of the Americas. The Cree have lived rather isolated lives because of harsh climate and inaccessibility. The lack of interest over the last hundred years from Quebecers exploiting Cree territory was largely due to the fact that the land was thought to be worthless.

Lately, the Quebec government has put their minds to the idea of controlling northern Rivers for profit, to separate from Canada and sell energy power to United States. In reality, today, what the Cree Nation would face is assimilation and loss of culture and human rights if the handful of Cree leadership were to give up their territory for development.

As Matthew Mukash, who is the deputy grand chief of the Grand Council of the Crees of Eeyou Istchee, puts it; "What we are dealing with today is what our ancestors have been dealing with since day one of the contact with



foreigners – the spirit of colonization and the effect of oppression that comes with it. There is a plan by governments to eventually take full control and occupy Eeyou Istchee. This is a fact. Unfortunately, the James Bay and Northern Quebec Agreement (JBNQA) spills out the road map for this eventual takeover. We have to take a very serious look at this matter as a nation. I feel that we are binding ourselves to a process that aims to restrict our freedom to exercise our sovereign authority as people over Eeyou Istchee."

Annie Mouse, a Cree woman from James Bay, put it this way; "Our concept of property has always been different from the European view which is that land represents wealth, and exploitation of that land means more money, power and prestige. To us the land represents life, and the respect of that which will ensure life for generations of Crees to inhabit the land. We are not concerned with the maximization of wealth by desecrating the land so that our children are left out without a land to hunt or fish upon and cannot drink the water. The actions of this process go beyond a mere deal, they seek to redefine our identity and to diminish our relationship to the land and everything





associated with it."

Ever since Europeans came to this continent, nothing is ever enough for them, having cities, having freedom, having families, and having jobs. Native people have shared their territories in Canada, there were no major wars fought in Canada for land. There were sacred treaties made over the years to give each people, red and white, the needs required for each culture to be happy. Non-natives have not stopped their minds from racing or their hands from grabbing everything that can be used to make money, no matter if things get damaged or if life suffers.

Today, because of the mentality of exploitation of natural resources on a grand scale and the disregard to native people who are living near the resources, contamination from mining, pollution of lakes, rivers and streams have caused sickness, culture shock and hopelessness. Indian people have suffered all over the Americas from the destruction of their homelands by non-natives neglecting environmental concerns. Toxic chemicals are polluting our continent, genetic/bioengineering threatens to destroy every aspect of our earth. Non-native scientists are lying for industry and government. The assault to nature has

reached unimaginable proportions with no respect for natural law or natives. The assault on nature for profit has created sickness and contamination to our water, air and earth. We are experiencing an epidemic of cancer. Native people are suffering from a way of life that is still foreign, superficial and unhealthy.

The world around us is in chaos from western thinking and western priorities. The lies initiated by Europeans destroy life and threaten the natural world. For thousands of years natives lived in respect with and in awe of the surroundings of forests and waters so beautiful, with animals, fish and life that they themselves were overcome with thanks. Natives created songs and prayers of thanksgiving to be one with nature.

If the mentality and values of non-natives continue to hurt the natural world as it is, and continue to influence the native people in a negative way, all hope will be lost in protecting what should be natural and clean. Our children need wisdom, guidance and protection so that they can think well and do good things, they need to be spiritual as our ancestors were to withstand annihilation. Our children need spiritual medicine, spiritual wisdom from the protectors, peacekeepers and leaders of life.



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**Welcome**



# An interview with a senator- The Hon. Gerry St. Germain

The Honourable Gerry St. Germain is member of the Standing Committee on Aboriginal Affairs. He has introduced a private members bill that has Canada recognizing self-government for First nations. It is a bill for land based First Nations that allows for voluntary participation. St. Germain said he was inspired by the late Senator Walter Twinn who attempted a similar bill in the past. St. Germain said this bill is based and builds on the work done by the Federal Government since 1982.

St. Germain considers Bill S-28 to be an alternative route to self-government that bypasses the protracted negotiation process and costly court cases. He said the money saved could be better used to meet such First Nation needs as education, housing, health poverty and clean water among other things. St. Germain knows First Nations are ready for a bill of this type. "As I travel across this country meetin with Indian groups, and especially as I travel throughout my home province of British Columbia, I am told of the frustrations faced by them with the present method of achieving self-government," St. Germain told the Senate on February 19, 2002. St. Germain said that the Aboriginal right of self-government exists because Aboriginal people were living in self-governing communities before European contact. Bill highlights are include at the end of the interview.

**The Nation: You are a senator with the Progressive Conservative Party?**

Gerry St. Germain: No, I'm Canadian Alliance. I am a conservative senator though. (Joking)

**This is a non-partison bill?**

Yes, and it is totally voluntary.

**Is it a private members bill?**

It is a private members bill. The total nuclious of this bill started years back with the chief of the Cree savage band in Albert Band with Treaty 8 with a man by the name of Senator Twinn. A close friend of mine. He seen a need to minimize the time and money spent on negotiating self-government agreements. He started a bill years back presented by another Senator Pkachuk from Saskatchewan.

**How did you get involved?**

I'm Metis and part Cree Indian and we used to talk a lot. I knew what he was trying to do. He felt their was too much self interest involved with a lot of roadblocks. The bill did get to cabinet in the Mulroney era but died. Pkachuk passed away

and some of his people asked us to keep the spirit of his bill alive. It's in that light I got involved with this. What we have tried to do is draft a piece of enabling legislation that is totally voluntary but encompasses all the good aspects of the self-government treaties that have been negotiated to date. This includes the parts of the Constitution that governs Aboriginal Peoples. In a nutshell, what we are trying to do is get the lawyers out of this process as much as possible. Any Native band that has a land base with which to work out of, whether it's treaty lands or reserve lands, negotiated lands or something that puts them into a position to enter into a self-government process that would greatly reduce the cost sand save a lot of time. It would allow these respective groups of people to get on with their lives and get away from DIAND.

**For you part of the problem is DIAND?**

It's so paternalistic. They give you continue to give more money despite the plight of people from the inner cities and the Natives on reserves. The difference is for the amount spent and the little effect it is having on our people is ilrelevent as far as I am concerned. The sooner sooner we get our bands

*"It would allow these respective groups of people to get on with their lives and get away from DIAND."*

*"DIAND fosters a paternalistic welfare state and it just goes on and on."*

*"Nault won't even talk to me about this thing."*

on their own and they can establish their dignity and honour they once had as nations the quicker the better. Everything the White community has tried has failed to date. The only way is to get away from the paternalistic attitude. You have too allow them to govern themselves and establish a level of pride that the young people can see a reason to get educated. The reason to get on with their lives and DIAND fosters a paternalistic welfare state and it just goes on and on. Nothing is happening.

**Have you talked about this with any Native bands?**

Yes, definately. In all fairness most bands are hesitant to jump



into anything because of the history and the way they have been dealt with. The response in Treaty one and treaty six in sask., treaty six and eight in Alberta and BC is positive because they are saying is can't do any harm. It's not mandatory. No ones shoving it down their throats. We're saying here it is, there's a template. Here's a process to go through, if you want it do it if it applies to you. If it doesn't, don't worry about it. For once in our lives nothing is being forced down the Natives throats.

**So this has nothing to do with Indian Affairs Minter Naults Governance Act?**

No, No. Nault won't even talk to me about this thing. I had a conference set up with him. I flew all the way from B.C. and he canceled an hour before the meeting. He hasn't responded since.

**Do you think he saw it as some sort of competition with this process?**

I hope not. The thing is a non-partisan bill. The Native community has become so suspect. There is a group that is attached to the Ottawa scene and then there are others that are suspect of anything coming out of Ottawa. When they really look at this they'll find it's something they can use, a tool. I honestly believe people will respond quite well to it. The thing is it is not perfect. It's in the second reading and hopefully we'll get it to committee. If anyone can improve upon it god bless them.

We're looking for solutions. We're not looking for problems. We're not looking for glory. We're not looking for recognition or praise.

I spent twenty years in Ottawa and I'm totally disgusted with what I see in the progress we've made in dealing with our Native people. You have people running all over the world trying to save the rest of the world and we can't even handle the problems at home.

**You are in the second reading now. What's the process for this bill to go through?**

After the second reading, we'll hopefully get it into the Standing Committee on Aboriginal Affairs. Then it would come back to the Senate House for the third and final reading. After this it would go to the House of Commons.

**How long would this take?**

That depends on the will of the government. It could be a few weeks to a few months. It all depends. If we do nothing then nothing will happen. My view is that this is an excellent idea. It's one of the few times that we're trying to something. We're not trying to tell anybody what they should do. We're just trying to provide them with a vehicle they can climb on to make life easier, better and more efficient for them.

**Bill S-38 Highlights**

-The First Nation has perpetual succession and the capacity of a natural person.

-The First Nation is recognized as having the power to make laws in relation to the autonomy, protection and stewardship of the First Nation and its territory.

-Under this bill, absolute ownership of reserve land would pass to the First Nation.

-The newly installed governing body of the First Nation may ask the federal government for a full accounting of all land transactions involving the First Nation and all monetary transactions with the First Nation.

-Also, all moneys within the First Nation are to be accounted for by the governing group to

the people of the First Nation. The tax-exempt status is preserved and extended to Indian corporations.

-Any transactions to pass title to property that is on the lands of the First Nation, or any

interest in this property, is void unless consent of the First Nation is obtained or there is an arrangement between the citizens of the First Nation.

-The bill has a draft constitution attached to it that can be used as a template for First Nations.

**FROM SANDBOX TO SYMPHONY**



**A**aron Bear Robe picked up the violin at the age of 7 and never put it down. At 17, he was accepted into the string section of the Calgary Youth Orchestra. In September, after a year of general studies at the University of Calgary, Aaron will enter the Faculty of Music and begin his degree program.

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# Choice and Change

## An Economic Development Officer's Perspective

by Anonymous

We are faced with scarcity within our Cree Nation because of our resources, which we love so much. But it's a scarcity in which the people of Eeyou Istchee are forced to make choices.

When we cannot have everything we want, we must choose among the available alternatives. Because scarcity forces us to choose, the science of economics is sometimes called the science of choice. It is the science that explains the choices people make and predicts how changes in circumstances affect these choices, like the one of the recent agreement with the Quebec government.

To make a choice is to balance the benefits of having more of things against the cost of having less of something else. Balancing benefits against costs and doing the best within the limits of what is possible is called "optimizing." There is another word that has similar meaning and that is "economizing." Economizing is making the best use of the resources available. Is this perhaps what we have chosen as an alternative to other developments of certain big hydro projects that have been tabled before? Maybe, we will see about that. Once people have made a choice and have optimized, they cannot have more of everything. Having more of one thing means having less of something else. Expressed in another way, it would be that, in making choices, we face costs. Whatever we choose to do, we could always have chosen to do something else instead.



Think of what the benefits are and don't focus too much on the negative. It was bound to happen sometime soon, and this was the path chosen for us long ago even before the JBNQA. Policy development and partnerships, monitoring and implementation should now be our prime focus. In development, it is time for change. It is time to step forward and take action for ourselves...

### Do You Have An Opinion?

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Call *the Nation* at 514-272-3077

Ask for Will

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Suite 3018

Montreal, Qc

H2T 1S6



# W III IL IL

## ON THE

# G III IL IL

by Will Nicholls

If you remember the last issue with the Spicy Game Chili, I have to say the consensus around the office is great. I made up a huge pot and actually charged fellow workers \$5 for all you could eat. Well, at least until it was gone. I had two types of bread to go with it. One was biological sesame seed bread and the other was an old-fashioned ball bread. It was great and everyone had a healthy meal. That is one of the reasons why I share these recipes with you. There are more ways to cook caribou or moose than just in lard. Not that there is anything wrong with it if you are going out on the land and working hard. But for daily, around the community food, it can lead to unhealthy weight problems. We all have to remember the diabetes epidemic that affects our people and eating healthy is one of the ways to beat it. Regular exercise can also help you prevent it or control it. The important thing to remember is eating healthy doesn't mean eating something you don't like. Quite the opposite if you try some of the recipes in this column.

### Moose Pot Roast — 2 Ways!

*This makes a dandy hot moose sandwich. Just pile the meat on a nice crusty roll and serve au jus, with bowls of the unthickened natural juices for dipping.*

4 lbs. moose or caribou roast (one of the tougher cuts) 2 kg  
 1 1/2 oz. onion soup mix (1 envelope) 40 g  
 2 x 10 oz. cans beef consommé 2 x 284 mL  
 2x10 oz. cans water 2 x 284 mL

1. Place the roast in a roaster and sprinkle with onion soup mix. Add consommé and water.
2. Cover and cook at 275°F (140°C) for 5 hours.
3. Slice roast (if it hasn't fallen apart already), serve on split crusty rolls with the juice from the pan for dipping.

*Serves 10-12.*

*VARIATIONS: I have used the above method on goose pieces also. You can cut the cooking time down to 3 1/2 to 4 hours. Instead of serving the roast au jus, I thickened the pan juices with flour and water for gravy. Very good!*

### **Mushroom Onion Pot Roast**

1 1/2 oz. onion soup mix (1 envelope) 40 g  
 2 x 10 oz. cans mushroom soup 2 x 284 mL

1. Mix onion soup mix with mushroom soup. Pour over roast in roaster.
  2. Put the lid on, put roast in the oven and cook as in above recipe. Thin gravy with water, if necessary, before serving.
- SERVING SUGGESTION:** This version is great with mashed potatoes and a salad. The gravy is already made when you take off the lid!

### Gavin's Caribou Strips

This hors d'oeuvre is a winner. It has even been served it to the Lieutenant Governor of Manitoba.

*2 lbs. caribou strips, approximately 1/2 by 2 1/2" (1x6 cm) 1 kg*

*1 cup flour 250 mL*  
*2 tsp. DLS\* 10 mL or 1 tsp. (5mL) each of salt & pepper*  
*1/4 cup vegetable oil 60 mL*  
*2 tbsp. butter OR margarine 30 mL*

### **Garlicky Wine Marinade:**

*2 cups dry red wine 500 mL*  
*2 garlic cloves, crushed*  
*2 tbsp. soy sauce 30 mL*  
*1/2 tsp. dry mustard 2 mL*

1. Combine all of the marinade ingredients and add the caribou strips. Marinate in the refrigerator for 8 hours, or overnight if it is more convenient.
2. Mix the flour and seasoning. Dredge\*\* the drained caribou strips in the flour and sauté\*\*\* in the oil and butter, a handful at a time, until nicely browned. You may have to add more oil and butter.
3. Serve with wooden toothpicks.

**Makes 8 dozen strips.**

**SERVING SUGGESTIONS:** These taste great alone or you can serve them with a sauce for dipping such as the Fruit Sauce below. Another great-tasting and very simple dipping sauce is 1/4 cup (60 mL) of your favorite bottled barbecue sauce mixed with 1/4 cup (60 mL) peach or apricot jam!

\* Dymond Lake Seasoning

\*\* DREDGE: To shake in flour until completely coated.

\*\*\* SAUTE: To fry quickly, stirring constantly over high heat to seal in the juices.



### Fruit Sauce

3 tbsp.	cider vinegar 45 mL
1 cup	apricot OR peach jam 250 mL
1/4 tsp.	paprika 1 mL

Combine all ingredients and pour into a small glass dish.

### Wave Broccoli

3-4 pieces broccoli
1/2 cup melted butter or margarine
1/2 pkg. (3 oz.) dehydrated onion soup mix
1 cup chopped pecans
1 can (8 oz.) water chestnuts, drained and chopped
1/4 cup seasoned dry breadcrumbs

Chop up broccoli. Mix butter, soup mix, pecans and water chestnuts. Stir gently through broccoli. Pour into 2-quart microwave casserole. Cook for 4-10 minutes on High power (100%) until very hot. Sprinkle with crumbs before serving.

### Traditional Tea Biscuits

*The flaky layers in tea biscuits are what makes them so light and easy to break apart. You'll have hot biscuits in 20-25 minutes. Sounds good to me!*

2 1/4 cups	flour 560 mL
4 tsp.	baking powder 20 mL
1 tsp.	salt 5 mL
1/2 cup	shortening 125 mL
1 cup	milk 250 mL

1. In a large bowl, mix flour, baking powder and salt. With a pastry blender, cut shortening into dry ingredients, until mixture is crumbly.
2. Add milk all at once and stir lightly with a fork, just until a soft sticky dough is formed. Do not overmix.
3. Turn out dough on a lightly floured surface and knead gently, 8-10 times. (That's what makes the flaky layers.)
4. Pat out dough to 1/2 (1.25 cm) thick. Cut into circles with a 1 3/4" (4.5 cm) cutter. A glass works fine.
5. Bake biscuits on an ungreased baking sheet at 450°F (230°C) for 12-15 minutes, or until light golden brown.

*Makes 18-20 biscuits.*

### Jeanne's Magic Disappearing Chicken Wings

3 lbs. chicken wings 1.5 kg
1 cup flour 250 mL
1 tsp. DLS* 5 mL OR 1/2 tsp. (2 mL) salt and 1/2 tsp. (2 mL) pepper
3 eggs, beaten

#### **Tangy Sauce:**

3 tbsp. soy sauce 45 mL
3 tbsp. water 45 mL
1/4 cup white sugar 175 mL
1/2 cup vinegar 125 mL
1/2 tsp. salt 2 mL


1. Cut off wing tips and discard or freeze for another use. Cut remaining wings in 2 pieces. (You will now have one piece that looks like a tiny drumstick, and one piece that still looks like a wing — sort of.)
2. Mix flour with DLS\* or salt and pepper in a small, shallow pan.
3. Dip wings in beaten egg, then roll in flour mixture.
4. Place wings on a well-oiled baking sheet and bake at 400°F (200°C) for 1/2 hour, or until well browned.
5. Remove the wings to a casserole or roaster.
6. Combine all sauce ingredients and pour evenly over wings.
7. Bake, UNCOVERED, at 350°F (180°C) for 1 hour. Stir once during baking.

*Serves 18-20 as a taste teaser or 8 for dinner.*

*SERVING SUGGESTION: At home, we serve these as a meal with rice. This also makes a great dish to take to a potluck supper.*

*Note: These are best when the sauce thickens and becomes sticky. Make lots! These wings do a disappearing act!*

*\* Dymond Lake Seasoning*

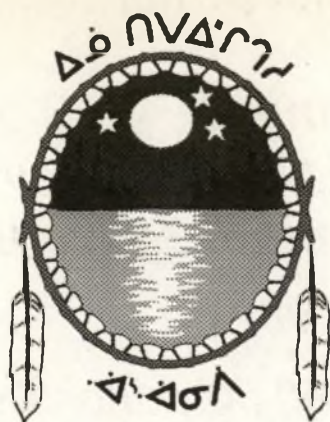


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**Time:** 7:00 p.m.

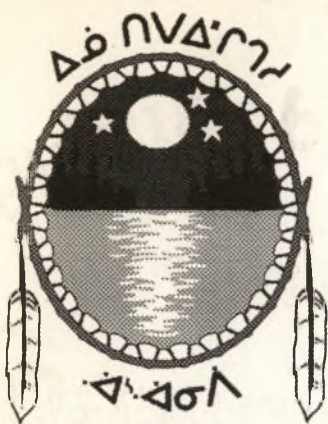
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		class "a"	champs: \$6,000.00
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		class "c"	champs: \$2,000.00
		class "c"	finalist: \$1,000.00
		consolation	champs: \$1,000.00
		consolation	finalist: \$500.00
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			champs: \$2,000.00
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		class "a"	finalist: \$2,000.00
		class "b"	champs: \$3,000.00
		class "b"	finalist: \$1,500.00
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# A STRONG CASE AGAINST BIO-PIRACY

## TRADITIONAL REMEDIES SHOULD NOT BE PATENTABLE

By Diane Francis of the Financial Post (National Post)  
dfrancis@nationalpost.com

A recent wire story reveals what may become the next hot global trade issue. Some 600 Indian tribes in Brazil have asked their government to protect them from "bio-piracy," that is, attempts by corporations to patent or copyright traditional aboriginal knowledge, from potions and herbal remedies to exotic plant extracts.

"We have been asked, and we must do something to stop the appropriation of natural medicines," said Brazil's Minister of Industry Sergio Amaral.

This is clearly immoral but clearly legal, as the world's (read America's) patent lawyers scramble to tie up everything in sight for as long as possible.

This is theft, if allowed. For starters, ancient remedies should not be patentable and are not supposed to be. But these aboriginals know they cannot take the chance of allowing thieves to steal their heritage and pocket any royalties.

The situation gets ridiculous. Ask yourself: If drug companies can tie up ancient rain forest formulas, what's to stop the Greek government from trying to patent mathematics, or the Chinese gunpowder, paper or navigation?

The problem is that the rich world does nothing about this while the poor world may end up paying royalties, unnecessarily along with the rest of us, on what it has passed down from generation to generation.

Fortunately, Brazil is going to bat for its aboriginals who cannot afford to get into this game. The problem exists in India and other countries where ancient medicines are gaining the attention of the rest of the world, nor is it restricted to poor countries.

"Some corporations are asking for patent protection for certain genes and even some plants and animals," said Carlos Correa at the University of Buenos Aires. "But natural medicines in Latin America is a problem of concern to us. We believe that all knowledge should be for the public good."

In theory, patents and copyrights help produce wealth in a society. That's because they provide financial incentives to develop products that might not otherwise be developed. Ancient inventions are part of mankind's knowledge base and should not be patentable. But because attempts to steal are under way, thanks to overpatenting allowed in the United States, the Brazilian government must get involved.

Averting thefts is costly and beyond the reach of aboriginals, perhaps even their governments. Intervenor can stop someone from acquiring a patent if they can prove the invention theirs. Neither poor nations nor their residents can afford to protect bona fide inventions from rich predators. The cost of applying and keeping up patent protection around the world is millions



of dollars a year.

In the interest of encouraging innovation worldwide, the World Trade Organization must address a number of policy areas:

- Strict international rules preventing people from "owning" knowledge in the public interest and the public domain. Like genes or plants.

- Governments should devise an affordable global patenting process.

- A world knowledge bank should be set up for pharmacology, which would allow all discoveries to be shared along with improvements to them. One of the two genome projects has been done this way and was subsidized by governments.

The problem with bringing about changes is that the media, technological and pharmaceutical lobbies in the United States and Europe are powerful, and fiercely resist reforms.

But the fact is that the global patent and copyright system has become unaffordable to all but the extremely wealthy. It excludes protection for the intellectual property rights of people or corporations in the developing world. Put another way, the system is in danger of hijacking the property rights of the less fortunate.

That's not only an issue of fairness but also overpatenting by the rich the knowledge of the poor, which is an impediment to wealth creation and redistribution around the world. To use the patent lobbyists own argument: The only way to encourage innovation for all to enjoy is to provide financial incentives for the few.



# *The Heart of the Matter*

**Xavier Kataquapit**

Sometimes life throws you off balance. Just recently we got the sudden news that my dad had a heart attack. My dad, Marius, had been complaining of several ailments that had been affecting him for the past several months. One morning he felt weak and disoriented and visited the local community hospital where he suffered a heart attack while being assisted by the nurses. Although it was a heart attack, it was in fact a mild one. People overreacted a little and I was delivered the news by an Ontario Provincial Police officer.

You can imagine what I thought. I assumed that my dad was dead or close to it. On calling the hospital back home I was relieved to find that dad was holding his own. I got the news right away and both my sisters Jackie and Janie kept me posted as the nurses and hospital staff in the James Bay General Hospital in Attawapiskat treated dad.

As he was being treated, the nurses noted how fortunate dad had been to suffer his heart attack while he was being monitored in the hospital. An air ambulance with a doctor was immediately called and dad was flown to the Moose Factory General Hospital. Two days after he was stabilised and his health improved he was flown to Kingston where he received treatment for his heart condition.

The entire situation was hard on everyone in the family. All my brothers and sisters got to visit with dad at the hospital in Attawapiskat but my mom, Susan, was the only one who was able to fly south with dad. I also travelled to Kingston once dad was accepted into the Kingston General Hospital's Coronary Care Unit. His time at the hospital was also made easier by the fact that Lawrence, my older brother from Quebec, was able to visit.

This difficult time reminded me of how hard it is on people in remote First Nation communities when a community member is injured or falls seriously ill. Many isolated northern First Nation communities do not have the same medical services that southern cities and towns take for granted. In my home community of Attawapiskat on

the James Bay coast there is a small modern hospital that can be used for different emergencies and regular care for local patients. There are also several nurses and others who work hard to care for people in the hospital but unfortunately there is no community-based doctor. Instead a family doctor based in Moose Factory visits the community on a regular basis.

Anyone with any serious condition has to leave the community in order to receive proper medical care. Leaving the community is always difficult for many people but it is even harder when a person has to deal with a serious health problem. It is also hard on family members and friends who are left behind in the community. Fortunately, part of the services that are offered to patients in remote communities who have to travel south for medical help is assistance with the flight and accommodation for one family member to accompany the ill individual.

In Kingston, mom was also looked after through a Native Patient Services organization that works with northern First Nation patients and their escorts during their stay in the city. The service operates a residence called Geaganano, which means "our home" in Cree and also provides translation services and assistance in the hospital. I am very thankful to Rose Mary Koostachin who helped my parents communicate with doctors and nurses by providing translation and Midge Rouse, Director of Native Patient Services and her staff for all their assistance. I am also grateful to Doctor J. Eisen and Doctor C. Flynn at Kingston General and as well as Doctor Lariman at Moose Factory General Hospital. The medical and nursing staff at Attawapiskat Hospital, Moose Factory and Kingston General all worked together to put my dad back on his feet.

In a time when governments are threatening to privatize our health care system and seem to have trouble funding it, I believe that we should all remember just how important our health and well being is. We should not be talking about cutting back or privatization we should instead be happily providing the funds to pay our medical staff well, make sure our hospitals are the best in the world and dedicate our medical system to the good health of every Canadian.





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Full inscription fee will be needed before the DEADLINE.

After the deadline there will be a \$200.00 penalty fee.

There will be no changes made to the schedule once it has been finalized.

For more information Contact:

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Reviewed by Will Nicholls

### **Tales of the Cherokee 1 & 2**

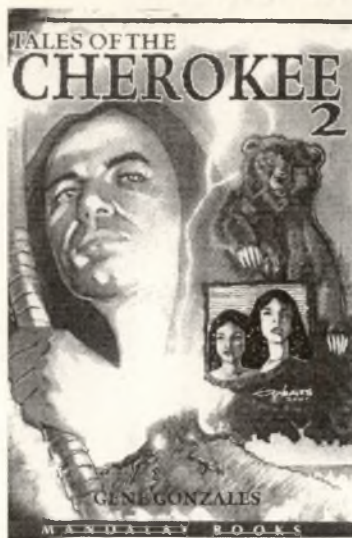
Adapted and Illustrated by Gene Gonzales

Published by Mandalay Books, P.O. Box 4761 Johnson City, TN. 37602 United States

I have to say Wow! I have to say Great! I have to say once again that Crees should be doing this. Tales of the Cherokee is an amazing style of comic book that revives and revitalizes Cherokee legends. People who attended a comic convention in Pittsburgh felt the same way. They would buy one and then come back for more copies for their bro, sis, cousin, niece or other relatives. That is a true sign that this is a fantastic product when you don't even want to share the copy you have.

The comic books themselves are 26 pages of stories. The first issue has a short form version of the editorial I did last year on the Origin of Strawberries. As with all the stories, it is concise and beautifully illustrated. The comics are in black and white but as I say it is beautifully done and the Native story themes are true to their origins. Congrats to

Mandalay Books on a job well done. It'll be the best \$4.50 you ever spent on yourself or your kids.



### **A Tale of Two Shamans**

Written and Illustrated by Michael Nicoll Yahgulanaas

Co-published by Theytus Books Ltd. and Haida Gwaii Museum at Qay'llnagaay

I've always been impressed with Theytus Books and this latest co-venture isn't bad. A Tale of Two Shamans is an illustrated legend that's nicely done. These types of books show yet another way that Cree culture could go mainstream because this book certainly will appeal to all. It is culturally relevant and gives you an idea of Haida life before the coming of the European explorers.

## **THE DOGS EAR**

### **Pyramids**

By Terry Pratchett

Published by Corgi Books

Yet another Discworld novel. I love this series without question. The sense of humour is out of this world in this fantasy. The storyline focuses on the son of a king in an Egyptian-style country, who sends his heir to study in a foreign land. The school but has the best educational record available, but it just happens to be a school for assassins. One of the many ed. Notes at the bottom of the page reads, "It was said that life was cheap in Ankn-Morpork. This was, of course, completely wrong. Life was very expensive; you could get death for free."

The failures at this school don't survive, but by luck the prince manages to graduate. During his graduation party he finds out he's the new king. His dad, being a king and god of his country, tried to fly. Dad asks Death why he couldn't fly and Death tells him the part of him that was divine flew; unfortunately the human part was too heavy to follow.

As you can see it's a sort of dark humour, an aspect of Pratchett's books that I always find compelling. There are 25 books in the Discworld series by Pratchett and I've read all but one. That tells you how enjoyable they are and how good his writing is. He has an uncanny ability to create a nonsensical world that will captivate you. The logical pattern of illogic will overwhelm you in moments. This is a book that to me is nothing but fun when I want something that I can lose myself in.

## **Top 10 Fiction Bestsellers**

**1- THE SUMMONS**, by John Grisham. (Doubleday, \$27.95.) A law professor who has been called home to Mississippi by his father, a dying judge, discovers more than \$3 million in cash in the old man's study.

**2- UP COUNTRY**, by Nelson DeMille. (Warner, \$26.95.) A Vietnam veteran investigates the mysterious death of an Army lieutenant three decades earlier.

**3- JOURNEY THROUGH HEARTSONGS**, written and illustrated by Mattie J. T. Stepanek. (VSP Books, \$14.95.) A collection of poems by an 11-year-old boy.

**4- THE DIARY OF ELLEN RIMBAUER**, edited by Joyce Reardon. (Hyperion,

\$22.95.) The fictional journal of the wife of a Seattle industrialist; a companion volume to the mini-series "Stephen King's Rose Red."

**5- TISHOMINGO BLUES**, by Elmore Leonard. (Morrow, \$25.95.) In Tunica, Miss., a high diver runs afoul of the Dixie Mafia and its Civil War re-enactors.

**6- THE CORRECTIONS**, by Jonathan Franzen. (Farrar, Straus & Giroux, \$26.) A multigenerational saga in which a mother tries to bring her dysfunctional family together for a final Christmas at home.

**7- BASKET CASE**, by Carl Hiaasen. (Knopf, \$25.95.) An obituary writer in

South Florida examines the strange circumstances surrounding the death of a rock star.

**8- THE MILLIONAIRES**, by Brad Meltzer. (Warner, \$25.95.) Things go awry when two brothers who work at an exclusive bank try to pull off a foolproof crime.

**9- THREE WEEKS IN PARIS**, by Barbara Taylor Bradford. (Doubleday, \$24.95.) Four women, once good friends, reunite years after they parted as enemies.

**10- SKIPPING CHRISTMAS**, by John Grisham. (Doubleday, \$19.95.) A husband and wife discover that their decision to forgo Christmas comes with consequences.





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## Summer Jobs IMPORTANT NOTICE To Employers

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April 2, 2002\*

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To apply or to find out more about this program, please contact your nearest Human Resources Development Canada office or call 1 800 935-5555.

Internet: [www.hrdc-drhc.gc.ca](http://www.hrdc-drhc.gc.ca)

\* Please note that the application deadline for the Northwest Territories and Nunavut is April 9, 2002.



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**see you soon!**





# CLASSIFIEDS

## 100 - BIRTHS

**Congratulations** to my cousin Nancy Blacksmith and Ben Mitchell on the arrival of their beautiful daughter on January 12th 2002. Nancy, well here she is now and we are so glad that everything went well for you and your baby. We wish you all the best and come and visit soon. I think over here your baby has relatives and we would love to see your baby girl. Take care of each other and give your baby girl a kiss for us. With love all the way from Nemaska, Charlotte Wapachee and Abel Petawabano.

**Cindy and Roger** are happy to announce the birth of their son Cameron Christopher Hunter Blacksmith on January 26th 2002 at 1:06am, weighing 6 lbs. 15 oz. Words cannot express the joy and love we felt when you arrived safely into this world. Your first cry brought music to our ears, tears to our eyes and joy in our hearts. We love you with all that you are and all that you will be. Love always, Mommy, Daddy, Justice and Savannah.

## 101 - BIRTHDAYS

**I would like to say** Happy Birthday to four sisters; Corrine, Justine, Lisa and Louisa. Celebrated in February. Enjoy your day and many more to come. I love you and miss you all. Happy Birthday also to

Marylene in March; enjoy your day sweetie. Love and miss you, from Eastmain. Love and prayers, Auntie Virginia in Ojay.

**We would like to wish** a Happy Birthday to our beautiful daughter, Selena Tyra Helen Gull, on April 8th 2002. Geez, you've grown so fast and so pretty everyday, it seems that you were just born yesterday. Don't forget that we will always be here for you and we will always love you. You have filled our dreams and our lives with lots of hope and especially with tons of love. You are the prettiest angel that God had given us to take care of, and we are forever Thankful to God everyday that we have you in our lives. Hope your day will be extra special as you are. And we hope you'll love your gift. We love you always and forever more, love always;



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## CLASSIFIEDS

Mommy (Melanie) & Daddy (Sinclair). XOX-  
OXO

**To my sister, Selena Gull,** she'll be celebrating her 4th Birthday on April 8th 2002. Hey you're starting school in August 2002, it's too bad I won't have anyone to play with during the day, it'll be boring without you at home, but I still love you with all my little heart and I am so happy to have you as my sister. Love always, your little sister; Serena Gull XOXOXO

**I would like to wish Happy 4th Birthday to Shequin Sheshamush** in Whapmagoostui. Her birthday is on March 14th 2002. Shequin, you're a big girl now and soon you'll be going to school. Don't let your big brother Alex push you around too much. I love you with all my heart. From Mary Niquanicappo.

**Happy Birthday to my auntie Melanie Esau** on March 5th 2002 and I love you very much. From Quindon Whiskeychan. XOXOXO

**Wishing a wonderful Happy Birthday to Melissa Ettap** on March 6th 2002 and many more to come. PCC.

**A special birthday wish** goes out to my best friend Lisa Otter on March 9th 2002. I wish you all the best in life, may all your wishes come true on your special day and many more years to come. With love, PCC Quindon.

We would like to wish a Happy 5th Birthday to a very special boy; our son Wabin River George, on February 27th 2002. We love you very much and we will always be there for you. With lots of love, hug and kisses to you, from Mom & Dad.

**Happy Belated Birthday** to my nephew Ryan Masty Kawapit on February 26th 2002. Hope you had a great birthday party and got what you wished for. From your auntie Nellie & Family.

**Happy Belated Birthday** to Vernon Kawapit on February 19th 2002, Stanley George (Jr.) on February 2nd and to my niece Starr Masty in Wemindji. From Nellie & Family.

We would like to wish a Happy 2nd Birthday to our lovely daughter Roselyn Ottereyes Matches on March 8th 2002. We love you very much Dear. Many more to come! HAPPY 2ND BIRTHDAY! From Mom and Dad (Rosetta & Chuck).

**I would like to wish a Happy Birthday to my niecedow Annette Spencer Masty** on March 7th 2002. May your wishes come true. From your Chessdow Patricia Snowboy (Whapmagoostui)

### 103 - ANNIVERSARIES

We would like to wish you both a Happy 3rd

Anniversary, to Angela and Floyd Hester on March 26th 2002. We wish you all the best in life and many more years to come. With love PCC KW Quindon.

**Happy Belated 10th Anniversary** to my sister and brother-in-law, Deborah and Danny Kawapit, on January 28th 2002. Wish you all the happiness. Patricia & Family (Whap.)

### 300 - PERSONALS

**A big hello to my favorite uncle** who's in Mistissini (HJ). I miss you so much, and I can't wait to see you again. Take good care of yourself and be good. Love always, your nephew Marcus J. (from Wask). PS: Mommy says Hi, she misses you so much. We hope we'll see you on your birthday.

**I am responding to the ad** on Feb. 22nd issue. I saw that you're looking for some good woman that is able to cook stew, clean fish and knit blankets. Look no more ... Your prayers have been answered. I am confident that I can perform all requirements. You don't have to look far ... I am in Mistissini too. Who knows, maybe I am the girl next door. By the way, you mentioned you have a boat and motor..! you sound like the man of my dreams. Till next time... I await for your reply with all my LOVE.

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**INCOME SECURITY BOARD,** personne morale ayant une place d'affaires au 2700, boul. Laurier, Tour Frontenac, Suite 703, à Ste-Foy, Québec district de Québec, G1V 4K5  
**Tierce-saisie**

**PAR ORDRE DE LA COUR:** Le défendeur Isaac Gunner est, par les présentes, requis, dans un délai de 30 jours de cette publication dans le Journal The Nation, de prendre connaissance de la déclaration affirmative de la tierce-saisie Income Security Board dont copie a été laissée à son intention au greffe de la Cour de Val-d'Or, du district d'Abitibi, au 900, 7e rue, Val-d'Or, Québec;

De plus PRENEZ AVIS que le présent avis est valable autant que s'il avait été signifié par courrier recommandé et la demanderesse déposera, au greffe de la Cour de Val-d'Or, une demande de distribution des montants saisis suite à la saisie pratiquée dans la présente cause en date du 11 septembre 2001, tel qu'il appert au dossier de la Cour.

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